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N. M. W. Rich
Rock of Ages known,
AND
FOUNDATION

Of many Generations discovered,

After this long and dark Night of Apostacy, which shall never cover us again, because of the Anointing; And though Darknes may cover the Nation, and gross Darknes the People a little season; yet the Lord shall be unto his People an Everlasting Light, and their God their Glory.

Also a Prayer that the Lords People may be preserved to the end.

Also a few Words to the KING, and his Council, from the Everlasting Counsellor and Prince of Peace.

Also the Lords Testimony against all Persecutors of the Innocent Lambs of Christ, in whose Light the Nations of them that are saved must walk: And against all Forms of Worship whatsoever, taught by the Precepts and Commandments of men, which themselves are not led and guided by the Spirit of the Lord.

Also a few Words in Answer to the last Book of Common-Prayer.

Psal. 53. 4. Have the workers of iniquity no knowledge? who eat up my People as bread.

Verf. 6. When the Lord bringeth back the captivity of his People, Jacob shall rejoyce, and Israel shall be glad.

This is written in the Fear of the Lord, and in the Counsel of the Everlasting Counsellor, whose Name is the Lord of Hosts,

In HUMPHRY WOLRICH.

London, Printed for Robert Wilson in Martins Le Grand,

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The Rock of Ages Known, and Foundation of many Generations Discovered, after this long and dark night of Apostacy, which shall never cover us again, because of the Anointing, &c.

IN Patience, Meekness and Quietness, do we suffer, in Joy and Peace, and in the everlasting Love of the Lord Jesus do we lie down and rest in him, notwithstanding all the rage of the wicked, and their many wayes of cruelty towards us; yet in all this, do we in patience passe our souls, and a hiding place we feel in him who is the Lord our Righteousness, in him only do we trust and hope, and of our hope shall we never be ashamed we know, for in us we feel it as an Anchor to our souls in this stormy day, that is rising as a mighty Tempest, to sever the Chaff from the Wheat, that the finest of the Wheat may be eaten, and the Honey out of the Rock; O Lord, what shall become of *London*? O *London*, with thy Magistrates and Rulers, why should ye be called a persecuting people, after all your Fighting and Engagements for Liberty of Conscience to serve the Lord, as moved by his Pure Eternal Spirit, and after the Tradition and Precepts of men no longer? O *London*, Repent, go not on in this cruel way of persecuting an innocent people; return to the Lord, lest thou be hardened as *Pharaoh* was, to his own destruction; O why should ye be called a Bloody City? Why should ye be reckoned with the Persecutors in *Queen Marias* dayes, in the Generations to come? why should ye be ranked with *Jerusalem* and her Rulers, out of which a Prophet could not perish?

O *London*, I pitty Thee, I pitty Thee, great is the misery that upon thee and thy Rulers is coming, thy day is dark and gloomy, that is dawning, and come up to cover thee as a Garment. O *London*, Do not go on to thy own ruine, the people whom thou fightest against, are blessed of the Lord that made Heaven and Earth, the Lord is their Strength and their Shield; and when he hath humbled them, and brought them low in

Spirit, and purified them, & made them more pure in heart, & more perfect through sufferings, then will he arise for their Salvation, yea, he will arise, the Mouth of the Lord hath spoken it; it is good that we trust in the Lord, even in the Name of the Lord all the day long; he that stood by us and in us, and hath delivered us out of many Tryals, and divers Tribulations, good is it for us to trust in him to the end of our Pilgrimage; for we are strangers to them that persecute us, and they that hate us without a cause, know not our dwelling place: O *England*, with thy Rulers, why should ye be as *Cain*, Vagrants in the Earth? Why should ye be droven out from the Presence of the Lord, into the Land of *Nod*: Why wilt thou lay a burthen on thy own Conscience; and gather Vexation and Anguish on thy own soul? The way ye take will not destroy us, the greater our burthens are, the more will the Palm Tree grow, and the Root shall spread it self abundantly, and the Branches shall break forth as a Morning without Clouds, in due season, in his own time, that is, our Root, and bears up our heads under all our sufferings, that we undergoe for his own Names sake, in Patience we bear, giving our Backs to the Smiter, and our Cheek to them that pull off the Hair, because of the Testimony to the Truth which we bear, and the VWord of his Patience which we keep; Therefore, in this day of darknes doth the Light shine forth, and in this time of temptation, are we kept & preserved, who have believed in the Light Christ Jesus, and whose hearts are fixed, trusting in the Lord, they are not afraid of evil tidings, nor of sudden destruction when it cometh. O, let the House of *Aaron* trust in the Lord, He is their Hope and their Shield; O let all that know Him, trust in Him at all times, and fear the Lord and his Goodness for evermore; him that hath withdrawn the Face of his Covering, and caused the Light of his Countenance to shine forth in our Tabernacles; He is unto his, that which Eye cannot see, nor Tongue expresse; and for declaring it, but for the sakes of others, it is no matter, if hand should be still alwayes, and Tongue dumb for evermore; so that the Peace and Love of the everlasting God and Father of all consolation be but possessed, felt and enjoyned in the Heart and in the Soul; It is pure Liberty to the Captive, and that my Soul

Soul doth feel and witness; it is bread of life to the hungry, and water of life to the thirsty soul; it warmes and refreshes in the coldest night that ever came; it doth strengthen the weak hands, and confirm the feeble knees; it makes the desolate to rejoyce and break forth into singing, and the womb that hath been barren a joyfull mother of many children: what shall I say to all that fear the Lord? be where ye will, he is company, and in the midst of wars, famine, and want, he is peace, life, and fulness of every good thing; And though I am but of yesterday in comparison, yet I set to my seal that the God of the despised *Quakers* is the living and the true God; and their Worship, which is in Spirit and Truth, is only acceptable to the Lord: And further, for the Lord in this day of darkness that over thee, O *England*, is coming, and thou layest it not to thy heart; I say in the Light of the eternal God of Heaven and Earth, that plucks up Nations, and plants them again, I bear my Testimony, and it is the Lords Testimony against all Forms of Worship, Forms of Prayer and Confessions of Sins, that are out of the life and power of Godliness, being only taught by the precepts of men, and not led thereunto by the pure eternal Spirit of the Lord; I do witness against it all as a vain Worship, and in the sight of the pure holy God, abomination.

O *England*, in vain dost thou worship; thy fear towards me, saith the Lord, is taught by the precepts of men, and yet thou layest it not to thy heart. O *England*, what hast thou been fighting, plotting, and swearing so many years for a Reformation? dost thou not yet consider? wilt thou yet be so blind, as not to see that the Kingdom of Christ will not be set up with carnal weapons? O turn ye, turn ye to the Spirit of the Lord, that by your fighting, swearing, and destroying one another, hath been grieved: O that will show you what ye are doing against the Lambs of Christ, which saith, *Swear not at all; Love your Enemies; Pray for them that persecute and despitefully use you, that ye may be like your heavenly Father.* O King, and Parliament, & Council, let all your Wise men of understanding consult this matter, Was this the Lords way with you when he brought you in to the Government? was it not in peace? did

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not his love and strange acts towards thee, O King, almost persuade thee there should be no persecution in thy Dominions? Why art thou drawn aside against the Lords Heritage, that can neither plot, fight nor swear, either for or against any one? O consider thine own Promise: *Newgate in London* hath above two hundred Prisoners that have lived hitherto peaceably, men with their wives and little children in stinking holes, by vertue of a late Proclamation set forth in thy Name, to the wasting and ruine of many Families, which will lie as a burden upon thee, if thou lay it not to heart: All this is done against the Lords People, even against a People whom he hath blessed in this Generation, and chosen for his peculiar Treasure, in whom he delights to walk and dwell, and all that rise up against them wil he rebuke for their sakes, as he rebuked Kings in the dayes of old, saying, *Touch not mine Anointed, and do my Prophets no harm*; for them hath he chosen for a Peculiar People, and a Royal Priesthood, and People in whom he will be glorified. O the eternal love of our heavenly Father! O the ancient Hills, the Hill of the Lord which is everlasting, is known again to be what all the holy men and Prophets declared it to be! O that men would praise the Lord for his goodness and for his wonderful works to the children of men! Who is a God like unto our God, or a Rock save the Lord? Happy are the People that have the God of Jacob for their shield, who hides them in the hollow of his hand that fear him, and carries them in his everlasting arms of love, so that their strength is renewed daily, and in their many tribulations they faint not; for in our hearts hath the pure eternal God shined forth, and the Creator of the ends of the Earth hath made known himself unto us; so doth his love shed it self in our hearts, constraining us willingly to suffer the losse of any thing that in this world hath been dear unto us; so that Christ, his love, life and vertue may be but enjoyed (the losse of all is counted gain) ruling in our hearts, we in him, and he in us, our Lord and our God, putting down all Rule and Authority, and subjecting every high thought which in us hath ruled and lorded over the Heritage of God, binding his Fole to the Vine, and his young Colt to the choice Vine. This is our Victory over the World, which our Faith in

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the Power gives us continually; In this do we rejoyce and glory over the Persecuter within and without: and as for our Cause, our righteous Cause, which is the Lords, and our Design, which is no other but that his Truth may prosper, the Lord and his glory exalted in our hearts, teaching us to worship as we ought, as he hath promised in the latter day he will do; And as for us, let him do with his own what he pleaseth, he hath bought us with a price. To the false Worship of this Nation we cannot bow at all, though the Furnace should be heated seven fold hotter than it is; and vve suffer as Plotters, and unjustly numbred with Murderers; yet vve know we are clear as new-born children, and many of our enemies know it also, and have nothing to lay to our charge, but in the matter of our God and his Worship, and ere long it will appear it is, because we cannot bow to *Baal*, nor kisse him, in drinking the Whores Cup of Fornication, which is now handing out again to this Nation by the Merchants of *Babylon*, whose day of wailing and bitter lamentation is nigh, even at the doors and as for us, let the Lord suffer them, if his will be so, to make merchandise of our bodies, as they have begun already, yet our souls are the Lords, and by his righteous power which we have put on, he is able to keep us from falling, or entering into any of the many temptations and snares that are laid for the Innocent; And as we stand with our confidence in the Lord our Righteousness, and of his Righteousness only to make mention, our Faith in the power of an endless life, our hearts shall not reproach us so long as we have a being, and our Sufferings are for Righteousness sake, because we cannot turn Idolaters, in setting up Dayes, and observing Times that the Lord did never command, but worship him as led and moved by his eternal Spirit.

And we know the *Latter* doth not move at all, much lesse doth it move any to confess Sin; as in the *Common Prayer Book* is said; that is the Swearers, Liars and Persecuters prayer, which to the Lord is an abomination, we cannot own for his sake, neither do we confess our sins, as taught of men, for this is hypocritic; but as the holy Spirit that gives us power to forsake them, teacheth us.

O Friends,

O Friends, ye are all out of the way, that think God will be served or worshipped acceptably any other way but as led and guided by his holy Spirit. O what are ye doing? will ye limit the Lord in his People? this hath been the overthrow of many Governments. O consider, will ye limit the Holy One of *Israel* to a few dead words in a Book, or a dead Confession, taught by dead man whilst in his sins? What, do ye think the great God dwelleth in a dead Temple made with hands, and dead stones? Is this the Church of the First-born, which Church is in God, whose names are written in Heaven? O ye Bishops and learned men, will ye indeed be lords of our Faith? How can this be? *My glory*, saith the Lord, *will I not give to another*. What, will ye be Lords over Gods Heritage? O will ye cause the poor to wander without bread, and take away the clothing from the naked, and leave him desolate that hath no deliverer in the earth? O what are ye doing? will ye put out our eyes, whom the Lord hath opened, and then cause us to grind in your Mill? Is this to be eyes to the blind, and feet to the lame? O consider, what ye are doing, ye Leaders of the people; *Why should my People be destroyed for lack of knowledge*, saith the Lord? What, shall the Lord alwayes be limited, that ye will not suffer him to teach his People? O consider, consider the Eternal sees you, and all your wayes are naked and bare before him, whose eternal eye runs through all the dark parts of the Earth, and neither the Evil nor the Good is hid from his all-seeing Eye. O why will ye plot evil against the Lords Heritage? ye little know what a work ye have undertaken; the People whom ye are fighting against are blessed of the Lord; the dust of *Jacob* that cannot be numbred, are they of, and they are of the ten thousands of *Israel*, and the off-spring of *Jacobs* God, which himself hath determined to establish, and bring them into a Land, a good and a large Land, where he will make them a praise to Generations, and the Children unborn shall call them the Blessed of the Lord, because of Righteousness, which is the girdle of their loyns, and the savour of their oynment which is poured forth, shall their names be had in everlasting remembrance.

O pure

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O pure righteous living Father of Heaven and Earth, do
With thy People and Children what thou wilt; they are thine
own, only keep them faithfull in thine own life, power and
dominion; preserve them, God eternal; thy Word of Pati-
ence to keep, and Testimony to bear against all the false wayes
and Worship that is now setting up and establishing by a Law;
Lord God Almighty, arise in the Consciences of thy Enemies;
and in their inward parts do thou convince them that are
making void thy Law, thy pure righteous Law; in their own
Consciences shew them they are persecuting thy People, and
wasting thy Heritage, whom thou hast chosen for thy peculiar
Treasure.

O Lord, what are we? do with thine own what thou pleas-
est, we are thy People, and the sheep of thy pasture; *Thy
Name is one, and thy People one; what wilt thou do for thy great
Name?* Do what is good in thine own eyes, only blesse thy
People, and in thy Arms carry thy Lambs, that none may take
their Crown from them, O Lord God Almighty.

A Form of *Common-Prayer*, that is, the Swearers Prayer, the
Lyars and the Drunkards Prayer, which prays in the drunken
spirit; but the Spirit of the Lord is not known by any such, to
teach them how to pray as they ought: Therefore wo to the
crown of Pride, to the Drunkards of *England*, whose glorious
fading beauty is on the head of the fat valleys. *Wo unto them,*
saith the Lord God, *that are covered, and not with my Spirit;*
that pray, and not with my Spirit: these are a stink in my no-
strils, and as a fire that burneth all the day long; that dig
deep, to hide their counsel from the Lord, and whose work is
in the dark, that none should know it.

Wo unto them that go down into *Egypt* again for help, and
whose hope is not in the Lord, but in the broken Reed of
Pharaohs house, which house must be laid waste and desolate,
without inhabitants, and the memorial thereof from genera-
tion to generation, warred with: Now come to the Spirit,
which is within the Vail; the Lord is that Spirit, and when
ye turn to the Lord, the Vail shall be rent, and the Covering
destroyed and taken away that is on the head of the fat valleys;

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then shall living Waters flow out of *Jerusalem* in that day, and the Spirit poured from on high, that shall teach you how to pray as ye ought.

Then shall ye look upon Him whom ye are now piercing and persecuting; piercing by your prayers, which are sin, whilest in the persecution of the innocent Lambs of Christ ye are found; I say, then shall ye be in bitterness, and mourn, as one that mourneth for his first-born, that must be destroyed; and then it is not your calling the Innocent, *Plotters*, and declaring against them as *Murderers*, which will clear you from the just and righteous judgments of the righteous God, who hears the sighing of the Prisoners in the Pit, and whose ears are open unto their cry: *The Lord openeth the eyes of the blind, the Lord looseth the bands of the prisoners.*

Then shall ye Bishops mourn, and ye Priests mourn, and all ye Magistrates, every one that have a hand in persecuting, shall mourn apart, when ye look upon Him whom ye have pierced, both in your selves and the Lords Children, which in his sight are dear and precious, and by him compared to the most fine Gold. O how are the precious Sons of *Sion* counted and esteemed by you builders of *Babylon*, who are in Confusion, and covered with thick darkness? What, do ye teach the poor people to pray, and call God their Father? What, do ye teach them to sing *David's* Psalms, and the Songs of *Sion*, in the Waters of *Babylon*, and Land of Darkness? Is not that vain Worship that is taught by the Commandments and Precepts of men? Can the dead praise the Lord? And have ye not read, that the *Prayers of the Wicked is Abomination to the Lord*? Did not *Peter* bid *Shimon* *Magnus* first Repent, and then Pray, that the thought of his heart might be forgiven him; which was, that the Gift of God could be bought and sold for Money? And have ye not need to repent of this sin as well as *Simon*, which are selling your Gifts for Money all over the Nation? What, will ye pray, and teach others so to do, whilest in the gall of bitterness and bond of iniquity your selves? O consider what ye are doing! will ye whip, persecute, and imprison any that pray and preach only as the Spirit of the Lord guides and gives them utterance? Are these the weapons which

which the Apostle Paul did fight and War withal, or are they Antichrists weapons, and such as the high Priests and those learned Rabbies did use against Christ our Lord and Master, which said if this be done in the green, what will be done in the dry?

Consider these things ye Bishops and all that would be counted Ministers of Christ, what a foundation are ye laying for persecution? have ye so soon forgotten your own sufferings, that ye are causing them thus to suffer that had no hand at all in yours?

Consider the words in your own Book of Common-Prayer, do ye desire that ye may shew forth the light of a good example for the glory of the Lord, and conversion of your enemies? Is this the way Christ took and commanded his to take, to fill prisons, holes and dungeons with such as were Hereticks indeed, and to be cast out and rejected? did he bid them banish, imprison, and whip them? Now thus do you serve your friends which tell you the Truth, and such which cannot observe dayes for his sake, that hath commanded, saying, six dayes shalt thou labour, and do all that thou hast to do: Therefore consider your wayes and turn to the Lord, for he is jealous, and a God that will not be mocked with words.

This way ye take may make many Hypocrites, and seeming friends, and they may bind themselves with Oaths and Protections, and yet in their hearts wait an opportunity to break all again. But by all your Jayles, spoiling of our goods and bodies in stinking Prisons, two hundred and fifty together, having scarce room to lie one by another, I say this, by all these things you may make your selves manifest as ye do, to be persecutors of the innocent Lambs of Christ, but never shall ye convert enemies, nor turn one to the Lord by these things; & England that see that saying fulfilled, The blood of the Martyrs, the seed of the Church. And as for our Religion, it came not up after this manner, namely by the change of a King, a Parliament, Protector; but through all these changes that have been, it hath stood the same, and we the same in it, and to none of their commands in the matters of our God and his worship could we submit, but chose rather to suffer patiently by

them all ; and our persecutors are fallen, and we yet stand, and our confidence is the same as it ever was, not in the Arm of flesh or weapons of War, but in the Name of the Lord of hosts that made Heaven and Earth, doth our hope stand ; the Sea is his also and his hands prepare the dry Land, but as for the wicked they shall deal yet more wickedly, and they that hate us without a cause will become our cruel Enemies, that the Faithful may be made manifest whose love is to the Lord, and such as are Hypocrites fearfulness may take hold on them.

And now to your own Book, return a little and consider it. First, ye teach the Priest what he shall say, which is utterly contrary to the Scriptures, and Command of Christ therein, which saith, Take no thought what ye shall speak before hand, for it is not you but the Spirit of the Father that speaketh in you, he doth the work ; and also contrary to their Practice, who waited at *Jerusalem* for the Spirit, and as that gave them utterance they spake. And it is better, as *Paul* saith, to speak five words with the Spirit and understanding then ten thousand in an unknown tongue ; And it doth not profit at all to read, or hear read, Prayers, Praises, or Confessions of sin, taught by the Traditions and Commandments of men, whilst the tongue of the Learned is not known to speak a seasonable word to the weary, and also to the wicked.

And also the people, which ye teach to say after him, consider in what a sad state their Souls are in towards the Lord, whose Holy Name ye teach them to pollute with their unclean lips, whilst they are filled with iniquity, and unconverted : Is he the Lord their God ruling in their hearts ? And whether they that live in persecution, pride, covetousness, and all manner of vanity, which the Lord hates, whether these be his people and the sheep of his pasture ? as in your Common Prayer is taught to all manner of wicked persons, altogether unlike *David* or the sheep of Gods Pasture, which for his Names sake were killed all the day long, and counted as sheep for the slaughter ? Let them that fear the Lord judge in these things, whether the despised *Quakers* be not the People whom ye are persecuting without a cause, & filling your Prisons, holes and dungeons withall.

wichall. O let the Lord look down on our unjust sufferings, in whose sight we are clear as Children newly born into this world, from all manner of plotting or inventing either in thought, word or deed against the King, this present government or any other, since we were a People, called and chosen of the Lord to bear our testimony against the persecution, oppression and cruelty in them all; thus are we rewarded evil for good, to the spoiling of our Souls, and are counted your Enemies also because of these things.

And now, what and if the just and Righteous God should turn your own words upon your own heads again, and say, be it to you as in your morning Prayer you have said, for his Elect sake which cries day and night, and for *Jerusalem* sake which gives him no rest until he make her a praise in the midst of the Earth. O *Jerusalem, Jerusalem*, thou wilt be a burdensome stone to this generation of persecutors; If I forget thee, then shall my right hand forget her cunning, and my tongue cleave to the roof of my mouth. I say, what if the Lord give you the answer of your own Prayers, which you say and teach others? These are the words, first spoken by the Prophet in the integrity of his heart, and the same good words have ye stole, and speak them again, whilst in your heart lodgeth persecution.

O Lord my God (mark and be moderate and consider your own words) if I have done any such thing, or if there be wickedness in my hands; If I have rewarded evil to him that dealt friendly with me, (yea, I have delivered him, that without any cause is my Enemy) then let my Enemy persecute my Soul and take me; let him tread my life upon the ground, and lay my honour in the dust. Now must ye either condemn *Dauids* words, and the Common Prayer Book also; or else deny persecution and leave it; else your own words will be fulfilled upon you and in your selves. Behold he travellet with mischief; he hath conceived sorrow and brought forth ungodliness, he hath graven and digged a pit and is fallen himself into the destruction that he made for others; but the Lord hath prepared for him the Instruments of death; he hath ordained his arrowes against the persecutors; and as for us which

which suffer and are persecuted for Righteousness sake, our help cometh from the Lord our God: and though the Lord suffer you to plow long and deep furrows on our backs, for the tryal of our precious Faith, yet when he hath seised our very hearts, and tryed our reins, then shall we be made more pure, as Gold that is tryed in the fire is, and that saying fulfilled, *The Lord delivereth the Righteous, and preserveth them that are true of heart*; then shall the Righteous be delivered out of all temptations: *For the Lord knoweth how to deliver the Righteous out of them all, and to reserve the wicked to a day of Judgment to be punished*: the righteous Lord knoweth how to do all this in his season. O the pure, endless, infinite love of our Father that bears up our heads, that in all our sufferings we faint not, but in our hearts can forgive our Enemies, and pray for them that know not what they do.

And Friends, in your Morning-prayer, you pray for the King, that the Lord would set his watchful Providence as a continual fence about him, to be his guide and Counsellor, and never leave him; which in the crum of my heart do I desire: which the Lord most certainly will do, if at the Spirit of the Lord he take counsel only, and not at you who limit it in his Lambs and Children, into whom he hath poured out of his Spirit, according as it is written, *I will pour out my Spirit in the latter dayes upon my Servants and Handmaids, and they shall prophesie*; this will I do unto them, and not forsake them, saith the Lord. And now Christ being come, and his Spirit given, which leadeth into all truth, even the Word of the Oath, (Mark) the Word of the Oath, which was before and since the Law, he saith, *Swear not at all*, and though *Abraham, Solomon*, and the Prophets, which were not come to the end of it, did Swear, and them that did Swear in Judgment, Truth and Righteousness, the Oath was to them an end of all strife, as saith the Apostle: but Christ when he came, which was greater than *Solomon*, and was before *Abraham*, he saith, *Swear not at all*: And though ye may read the Angel in the *Revelation* did swear, that time should be no longer: yet in a certain place is it written concerning the Son, (which saith, *Swear not at all*) *When he bringeth his first-begotten into the world, let the Angels of God*

God worship him : So whether they be Angels, Thrones or Dominions, Principalities or Powers, things in Heaven or things in Earth, they must all be subject to the Word of the Oath, which was since the Law ; by whom, and for whom all things in Heaven and Earth were made and created ; who is God eternal, and King immortal, that in all things he might have the pre-eminence, who saith, *Swear not at all*. But this I say, the Lord did never counsel King *Charles* the second, nor never will, to fill all the Prisons, Holes and Dungeons in his Dominions with an Innocent People, for these things ; As nor for Swearing, and observing Days and Times, as *Manasseh* did, who filled *Jerusalem* with innocent blood ; or as *Jehoiachin* did, when *Ahab* stoned and took possession of the Vineyard of *Naboth* ; but it was the Enemy of the Lord and his People, and the Council, when the *Quakers*, which are innocent as children newly born, were numbred with Murderers. It was no better than the Counsel of *Ahithophel*, which the Lord turn into foolishness : I say, these were the Lords Enemies, and to King *Charles* in the end will not prove Friends, the Nation shall see, and consider it diligently.

For the Nation knows, yea, our Enemies themselves will confess, the *Quakers* will not fight or plot against any for Conscience sake towards God ; but after they have owned the Light Christ, which is the Way and the Truth, many have left the Army both private Soldiers and Commanders, in so much that the Commanders, some of them have said, That if they should not fight, the King of the Swedes would soon come in ; and so by them were persecuted, as friends to you, and not meet to live in a Commonwealth, because with carnal weapons we could defend our selves no longer : but their wisdom did the Lord confound, and both them and their honour lies in the dust, which dust will trust in the Lord, but made flesh their Arm ; but we remain the same, our Weapons the same, not carnal ; and the Lord whom we serve, the same, and as able to deliver them that fear him as ever he was ; his hand is not shortned, nor grown weak, but he is the same, and his years fail not ; and to his People is he the same, and changeth not ; and therefore the Sons of *Sion*, and Daughters

of *Jerusalem* are not consumed, whose hope is in the Name of the Lord, and not in Sword or Spear.

And though the Prisons in *London*, and all over the Nation, be filled, that we can scarce lie one by another, two hundred and fifty in *Newgate*, men, their wives and children; yet dare we not Swear, nor observe Dayes, Christ having commanded the contrary, unto vvhom we do commit our Righteous Cause, and the keeping both of our souls, bodies and families, vvhich ye are vvashting and endeavouring to destroy without a cause, who is the Prince of Peace, and ends the old Covenant, and puts an end to Swearing, observing of Dayes, Times and Seasons, and brings in to the Rest that remains, and was with, and in God before either Dayes, Times or Seasons were commanded to be observed; But man being gone into the Darkness, out of the eternal and everlasting Day, out of the Life, Power and Vertue that made him, and was inwardly ravened from the Spirit, and altogether restless and unstable as waters that fail, knowing not a rest in him that made him alwayes to keep holy day, and with himself at all times to be satisfied with peace, rest and all manner of unutterable felicity; as it is written, *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man* (in that state) *to conceive of the glory that is prepared for them that love him.* O the infinite, endless, eternal depths of love, past finding out, which *Paul* was come into, in Christ the beginning and the end of Dayes, New-moons, and Sabbaths, and all such things which he calls *Carnal Ordinances*, and made nothing perfect, being imposed untill the time of Reformation, and no longer, till Christ the better hope comes, who saith, *Old things are done away; all things are become new.*

Blessed is he that reads and understands: for the time is at hand, the Spirit and the Bride saith, *Come: even so saith my Soul, Come, Lord Jesus, come quickly.* Take unto Thee thy Great Power, and Reign in the midst of thy Enemies.

THE END.

Let this be sent to all
Magistrates and Bishops,
by Friends, as moved.

